Indologists in Russia

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# Indology in Russia

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Early Indo-Russian cultural relations remain shrouded by an impenetrable veil. Our information is exceedingly scanty and for some of the periods non-existent. Stray finds of Buddhist im[illegible] in the burials of the South Russian steppes attest the prese[illegible] the pre-Mongol period of nomad tribes, probably of Central [illegible] Turkish origin, professing Buddhism. We have little informatio[illegible] cultural contacts prior to the XV-th century. India for a long t[illegible] m[illegible] a favourite theme of fables and tales, many of which b[illegible] to the so-called Alexander Cycle, and had penetrated into R[illegible] through Byzantium, Irān and the Arab World. Thus in the Russ[illegible] Primary Chronicle (XIth cent. A. D.) mention is made of the "rakh[illegible] [illegible] men" (*PSRL*, I, 6; V, 85). Under 1352 A. D. the Novgoro[illegible] Chronicle (*PSRL*, IV, 61) speaking about the "black death" (plagu[illegible] adds that "this pestilence came from the Indian countries, from the city of the Sun". Widely read in ancient Russia were the "Act[illegible] St. Thomas in India", an apocryphal version translated from th[illegible] Greek. Well known was the "Legend of the Kingdom of India", which became popular in Russia since the XIII-th century, and preserved its popularity among the Russian peasant masses till the XIX-th century. The "Legend" gives a description of the tropical nature of India, its inhabitants, fabulous riches and an account of the countr[illegible] theocratical ruler. To the same cycle of legends belongs the L[illegible] about the fabulous kingdom of Belovodye (lit. "White Water") said to be inhabited by Christians, which became popular among the Russian Old Believers in the XVII-th century. Throughout the XVIIIth and XIXth centuries bands of Old Believers went in search of it, visiting

Eastern Turkestan, Mongolia, Tibet, and even India and Indo-China.[1] To the XIIIth century belongs the Russian version of the "Story of Alexander's conquest in India" (the so-called "Alexandriya").[2] Mention should also be made of the "Story of Barlaam and Joasaph, the Indians", the famous Christian Life of Buddha.[3] In the XV-th century Russia obtained first-hand information about India and the Indian peoples. In 1466 A. D. Athanasius Nikitin, a merchant from Tver, joined the embassy sent by Ivan III to Shīrwān. Nikitin after visiting Shīrwān, continued his journey and sailed across the Caspian to Māzandarān, from where he visited Rayy, Kāshān and Yazd. While in Persia, he heard about the profitable Indian trade, and decided to visit India. He embarked at Ormuz, and sailed for India, where he first disembarked at Diu and then at Chaul. After spending some time at Bīdar, Nikitin made a tour of the Bahmanī d[illegible]inions. He returned to Russia through Persia and Trebizond, hi[illegible]ourney having lasted about six years (1466-1472) Nikitin died in [illegible]olensk, and though his journey was barren of results, his unfinishe[illegible] diary is still a valuable source of information, and compares favourab[illegible] in the opinion of Professor Minayev, with that of Nicolo Conti. In the XVI-th century Russia's knowledge of India was still scanty, and [illegible]en in 1532 Khwāja Husain, an envoy of Sultan Bābur, arrived in [illegible]ow, the authorities in the Russian capital hesitated to conclude [illegible] and suggested a trade agreement. In 1676/7 Muhamm[illegible] Kasimov, a Russian Tartar, came to Kābul and intended [illegible] in[illegible] Delhi, but failed to obtain the necessary permit. In 1695, in [illegible]he r[illegible] of Peter the Great, a Russian merchant Semen Malinkov was dep[illegible] to visit India. He travelled through Persia and in 1696 disemb[illegible]d at Surat. Malinkov visited Agra and Delhi, and was [illegible]ived by Emperor Aurangzeb. On his return journey, he revisited [illegible]ia, but died at Shīrwān, without leaving behind any notes on [illegible]ourney. Inspite of the failure of these repeated attempts at estab[illegible]g direct trade relations with India, many in Russia must have po[illegible]ed direct information about India from Indian traders and artisans, w[illegible] resided in Russia in the XVII-th century. In the XVII-th century [illegible]n [illegible]dian

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[1] *"Bukhtarminskiye Staroobryadtsi"*, *Academy of Sciences of th*[illegible] Leningrad, 1930, pp. 36 ff. G. T. Khokhlov, *"Puteshestviye ural'ski*[illegible] *kov v Belovodskoye tsarstvo"*, Imp. Russian Geographical Society. S[illegible] burg, 1903.

[2] M. N. Speransky. *"Indiya v staroy russkoy pis'mennosti"*, [illegible] *in honour of S. F. Oldenburg"*, Leningrad, 1934, pp. 465 ff.

[3] P. Alfarich: *"La Vie Chrétiènne du Buddha"*, *J. As.* X, pp. 269-28[illegible] *Les Ecritures Manichéennes*, II, pp. 216 ff.

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colony was established in Astrakhan on the Volga estuary, and Indian traders sailed up the Volga to Yaroslav and Tver. A local Astrakhan chronicle[4] says that the first traders from Armenia, Persia and India came to Astrakhan about 1615/6 in the reign of the Tsar Mikhail Fedorovich. The same chronicle adds that in 1625 a caravanserai for Indian traders was built in Astrakhan by order of the Russian voyevoda Prince Semen Prozorovsky. The Indian colony consisted of traders, artisans (metal workers and weavers) and occasional sādhus, who must have come to Astrakhan from Bākū, the city's Fire Temple being known to Indian sādhus as Baṛī Jvālāmukhī, and which till recently was a well-known place of pilgrimage.[5] In the "*Memorandum Book*" of the Secret Chancery we read under 166 about the despatch to Astrakhan of a messenger with a letter addr ed to the voyevoda Prince Odoyevsky instructing him to send Moscow "Indian artisans". In the same year Prince Odoyevsky w nmis-sioned to depute to India an Astrakhan trader to invite Indi weavers to come to Moscow.[6] From legal documents preserved in Astra-khan Provincial Archives, and studied by Professor P it appears that some of the Indian traders could speak Ru even read and write (Pal 'mov, *ibid.* p. 172). The Astrakha contain information on the arrival in Astrakhan of "India men.[7] Many of the Indians settled in the region, ma became subjects of the Russian Tsar. George Foster, whc in 1782-4 an overland journey from Bengal to England, "*Travels*" (p.303) about a "small society of Hindoos" in "The Hindoos also enjoy at Astracan very fair indulgence they in the most celebrated places of worship in India, pe rites with more freedom. They are not stationary residen they keep any of their females in this city; but after certain property they return to India, and are succe adventurers. Being a mercantile sect of their nation, in a desultory species of traffic, they have neglected to record of their first settlement, and subsequent progress in of Russia; nor is the fact ascertained with any accur natives of Astracan. In the karavansara allotted to them

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[4] N. N. Pal'mov: "*Astrakhanskiye Arkhivi*", *Zapiski Insti kovedeniya*, II, 4. Leningrad, 1931, pp. 162-182.

[5] According to Professor V. V. Barthold, *The Encyclopaedia of Isl* I, p. 609, fire-worship was introduced into Bākū in the XVIII-th centu Indians and Indian Parsees. The other Jvālāmukhī is situated in Kāngr

[6] Pal'mov, *ibid.* p. 164 ff.

[7] Pal'mov, *ibid.* p. 180

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commodious and detached, they make their ablutions and offer up their prayers, without attracting even the curiosity of the Christians; and they do not fail to gratefully contrast so temperate a conduct with that of Persia, where their religion, persons and prosperity, are equally exposed to the attacks of bigotry and avarice."[8]

In the middle of the eighteenth century the famous Russian scientist Mikhail Lomonosov was instrumental in organizing the first Polar expedition to Spitzbergen which had as its object the finding of a sea passage to India.

The first Russian translation of Sanskrit text was the translation of the *Bhagavad-Gītā* published in 1787 by the eminent Russian Rosicrucian and publisher N. I. Novikov. The Russian translation did not represent a direct translation from the original Sanskrit, but a Russian rendering of the English translation by Ch. Wilkins (London, 1785).

At the end of the eighteenth century a Russian musician Gerasim Lebedev came to England on the staff of the Russian Embassy. After a stay in England, he embarked for India, and spent there twelve years (1785-1797), working as a clerk at Fort William. His *rôle* in the renaissance of the Bengalī theatre is well-known. He founded a theatre in Calcutta which performed plays written by Lebedev himself in Bengalī, as well as plays by European dramatists which Lebedev translated. He applied himself to the study of Sanskrit, and on his return to England, published in 1801 his "*Grammar of Pure and Mixed East Indian Dialects with Dialogues*". On his return to Russia, he cast the first Devanāgarī type in St. Petersburg by command of the Emperor Alexander I. In 1805 he published in Russian a survey of the religious and philosophical systems of India, entitled "An impartial survey of the systems of Brahmanical East India" ("*Bespristrastnoye sozertsaniy sistem vostochnoy Indii bramgenov*").

The beginning of Sanskrit studies in Russia is closely linked with the name of Count S. S. Uvarov. In 1810 this enlightened statesman while serving on the staff of the Russian Embassy in Paris, drafted with the assistance of Klaproth a Memorandum on the founding of an Asiatic Academy in St. Petersburg ("Project d'une Academie Asiatique"), the programme of which was to include the teaching of Sanskrit. When later Count Uvarov became Minister of Public Instruction and President of the Imperial Academy of Sciences, he began to carry out his project. One of his first tasks was to establish

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[8] D. B. Diskalkar, "*Hindus in Afghanistan, Persia and Russia in 1780*", *Journal of the Greater India Society*, vol. IV, fasc. 2 (July, 1937), p. 148 ff.

a chair for the teaching of Sanskrit in St. Petersburg. Great difficulties had to be overcome, for Sanskrit scholars were not to be found in Russia, and young scholars had to be trained to enable them to occupy the chair of Sanskrit. Count Uvarov selected Robert Lenz (b. 1808-d. 1836), a student in the University of Yuryev. Lenz was sent to Germany to study Sanskrit under the famous Franz Bopp in Berlin. While in Berlin, Lenz published in 1833 the first critical edition of Kālidāsa's *Vikramorvaśī—Urvasia fabula Calidasi*", with a Latin translation of the text after the Calcutta edition of 1830. This was followed in 1834 by "*Apparatus criticus ad Urvasiam*", Berlin. After completing his studies in Berlin, Lenz went to Oxford and London, where he met E. Burnouf. He returned to Russia in 1835 and was appointed adjunct of the Academy of Sciences, and Professor of Sanskrit and Comparative Philology. He did not however succeed in establishing a [illegible] school of Russian Indologists, and died in 1836.

The work of Lenz was continued in Kazan and Moscow by Professor Pavel Yakovlevich Petrov (d. 1876), the teacher of a number of Russian philologists and linguists, an among them Professor F. Korsch, F. F. Fortunatov and V. F[illegible]. Petrov after graduating from the Moscow Univers[illegible]32, continued his studies of Oriental languages, both in M[illegible] and St. Petersburg, where he studied Sanskrit with Lenz [illegible]36 Petrov published a translation into Russian of the [illegible] episode of the *Rāmāyaṇa* (Book III), with a glossary and a grammatical analysis. This work was recommended by the academician Ch. D. Fraehn (1732-1861) to Count S. S. Uvarov. Fraehn suggested that the young scholar should be sent abroad to continue his Sanskrit studies. Petrov was accordingly given a scholarship and sent to Berlin to pursue his studies of Sanskrit with Fr. Bopp. The latter suggested to Petrov to proceed to England, where facilities for the study of Sanskrit were greater than in Berlin, and where he could avail himself of the large collections of Sanskrit MSS in Oxford and London. Petrov's trip to England did not materialize, though he was able to spend some time in Paris and examine the local collections of Indian MSS. In 1841 Petrov returned to Russia, and was appointed to the chair of Sanskrit at the Kazan Univer[illegible] the oldest seats of Oriental learning in Russia. Bet[illegible] 1875 Professor Petrov occupied the chair of Sanskrit at the Univer[illegible] of Moscow, and greatly fostered the study of Sanskrit in Russia. His interests were many. Besides the ancient Indian epics, he was interested in Sanskrit drama, proposed to translate Kalhaṇa

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*Rājataraṅgiṇī*, and even study the spoken languages of India, as well as Avestan.

In St. Petersburg the teaching of Sanskrit was continued by Professor C. Kossowicz, the author of a well-known book on ancient Persian inscriptions—"*Inscriptiones Palaeo-Persicae Achaemenidarum*", Petropoli, 1872. In 1846 he published in the periodical "*Sovremennik*" ("The Contemporary") a translation into Russian of the three acts of Kṛṣṇamiśra's ***Prabodhacandrodaya***, which was followed by a translation of the whole drama published in 1847 in the "*Moskovskiy Sbornik*" (Moscow Symposium"). In 1849 Professor Kossowicz published in the periodical "*Moskvityanin*" (The Moscovite) his translation of the *Mṛcchakaṭikā*.

From the very beginning of Sanskrit studies in Russia, the study of the classical language of ancient India was closely linked with the study of Buddhism, specially its later phase—the *Mahāyāna*. All along the Asiatic borders of Russia, the Russian Empire was in daily contact with powerful and warlike Mongol tribes, professing Buddhism, and the importance of the study of the Mongol language and Tibetan was early recognized. Most of the Russian Mongolists were attracted to the study of Buddhism, a tendency which was strongly pronounced in the valuable scientific work done by the Russian Orthodox Mission in Peking, which was started in 1716, and officially recognized by the Treaty of Kyakhta in 1728. The first authentic information on Buddhism was obtained by the Russian academician Pallas, who in his "*Sammlungen historischer Nachrichten ueber die Mongolischen Voelkerschaften*", II. St. Petersburg, 1801, gave an excellent account of Buddhist cosmogony, mythology, iconography and hierarchy, as well as the contents of several Buddhist texts in Mongol and a Biography of Buddha. A short life of Buddha was given by the Russian traveller Timkovsky ("*Puteshestviye v Kitay, cherez Mongoliyu v 1820 i 1821 godakh*". St. Petersburg, 1824, vol. II, pp. 409-433).

The first half of the XIX-th century saw the appearance of a number of eminent scholars in the fields of Indology and Buddhology, and the allied fields of Sinology and Tibetology. Rev. Hyazinth Bichurin, the Father of Russian Sinology, left a number of important works on the history and geography of China, Tibet, Turkestan and Mongolia. In this field he was a forerunner of Bushell, Chavannes and W. W. Rockhill. Among his works on the history and geography of Central Asia, we shall mention his valuable "*Istoriya Tibeta i Khukhunora*" ("The History of Tibet and Kukunūr"), 2 volumes, St. Petersburg, 1833, containing translations of

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the chapters of the Chinese Dynastic Annals relating to Tibet and the Tangut (Hsi-Hsia) kingdom, and excerpts from the T'ung-chien kang-mu; his "*Istoriya o narodakh obitavshikh v Sredney Asii*" ("History of Central Asian tribes"), 3 volumes, St. Petersburg, 1851, containing translations of the Chinese Dynastic Annals; his "*Opisaniye Tibeta*" ("Description of Tibet", St. Petersburg, 1828) and the valuable "*Opisaniye Jungarii i Vostochnago Turkestana*" ("Description of Jungaria and East Turkestān". St. Petersburg, 1829). Towards the end of his life Bichurin began the study of Mongol, and published two articles on Buddhism—"The Exposition of Buddhist Religion" (*Russkiy Vestnik*, No. 3. St. Petersburg 1841) and "Buddhist Mythology" (*[illegible]kiy Vestnik*, No. 7, pp. 136-160).[9]

In 1800 Isaac Jacob Schmidt (1779-1847) came to Sarept[illegible] from Amsterdam to become a member of the local Moravia[illegible] M[illegible]on. He was placed in charge of the trading [illegible]ctivities of [illegible] Missio[illegible] and in his capacity of trade agent made [illegible]eral trips [illegible] of Kalmuck princes in the steppe count[illegible] (between 1804 and 1806). Having bec[illegible] subject (Yakov Ivanovich Schmidt), he applied hi[illegible]elf [illegible]udy of Mongol and Tibetan. In 1829 he was elected [illegible]r of the Imperial Russian Academy of Sciences. The Ru[illegible] Academy of Sciences was already in possession of a large [illegible]llection of Oriental MSS and books. To house this [illegible] the Asiatic Museum was founded in 1818.[10] The Tib[illegible]ol[illegible]n of the Academy of Sciences was considerably en[illegible]ed by the acquisition of the large collection of Tibetan MSS and xylogra[illegible] made by Baron P. L. Schilling von Canstadt in 1830 in Burya[illegible] Mongolia.[11] This collection included a number of MSS indexes of the *bKa' 'gyur* and *bsTan-'gyur*, prepared by Buryat lamas under the supervision of Baron Schilling von Canstadt. In 1845 one of these indexes was edited by Schmidt ("*Index des Kandjur*". St. [illegible]rsburg, 1845). Besides several important works in the Mongol fie[illegible] Schmidt wrote a number of essays on Buddhism. In the *Mémoires de l'Académie de St. Petersburg* we find his "*Ueber einige grundlehren des Buddhismus*". In 1834 he published an article entitled "*Ueber die*

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[9] S. A. Kozin: "*Ueber die unveroeffentlichen Arbeiten d. H. Bitschurin*", *Monumenta Serica*, III (1938), pp. 628-44.

[10] Ch. D. Fraehn, *Vorlaeufiger Bericht*, St. Petersburg, 1819.

[11] A part of Schilling von Canstadt's collection is preserved in the Library of the Institute in Paris. See J. Bacot, "*La collection tibètai[illegible] Schilling von Canstadt à la bibliothèque de l'Institut*, *J. As.* 1924, pp. 321-34

*sogenannte dritte Welt der Buddhaisten*", and "*Ueber das Mahājāna und Pradschnāpāramitā der Bauddhen*" (*Mémoires de l'Académie*, vols. III and IV. 1815-37). In 1846 he prepared in collaboration with O. N. Boehtlingk (1815-1904) a Catalogue of Tibetan xylographs in the collection of the Asiatic Museum of the Academy of Sciences. Mention must also be made of Schmidt's "*Tibetan Grammar*" (St. Petersburg, 1839), and his "*Tibetan-Russian Dictionary*" (St. Petersburg, 1843), both of which were largely based on A. Csoma de Ko"r"s' "*Tibetan Grammar*" and "*Tibetan-English Dictionary*"[12]

The great Russian Mongolist Osip Mikhyalovich Kowalewsky belongs to the same period. In 1824 he went to Kazan to study Oriental languages, from where he proceeded in 1830 to Buryat-Mongolia and Peking, where he continued his studies with Mongol and Tibetan lamas residing in the Lamaist monasteries of the Chinese capital. His great "*Dictionnaire Mongol-russe-français*" in three volumes (Kazan, 1844-46-49),[13] based on the polyglot dictionaries printed in Peking, gives the Sanskrit and Tibetan equivalents of many Mongol words and philosophical terms. His "*Mongol Chrestomathy*" in two volumes (Kazan, 1836-7) includes a number of Buddhist texts accompanied by commentaries.[14] In 1833 on his return to Russia, Kowalewsky was appointed to the chair of Mongol at the University of Kazan. In 1855 the chair of Mongol was transferred from Kazan to St. Petersburg, and was entrusted to Professor Golstunsky.

In 1844 the Asiatic Society of Bengal presented the Russian Emperor with fourteen rare books in Arabic, Sanskrit and Tibetan, which were later deposited in the Asiatic Museum.

A pupil of Kowalewsky was the great Russian Buddhologist Vasiliy Pavlovich Vasilyev (1818-1900). In 1840 Vasilyev was sent to the Russian Orthodox Mission in Peking for the study of Chinese and Tibetan languages, and spent there ten years, till 1850. In Peking he was able to study Tibetan and Tibetan exegetical literature with Tibetan and Mongol lamas, and lay the foundation of the extraordinary wide knowledge of Buddhism and Tibetan Buddhist texts. Although not a Sanskritist, his publications include a number of works on Buddhological subjects. It is a matter of deep regret that the greater part of his works in the field of Tibetology remains un-

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[12] A Grammar of the Tibetan Language. Calcutta, 1834. Essay towards a Dictionary, Tibetan and English. Calcutta, 1834.

[13] Kowalewsky's *Dictionary* was reproduced by Henri Vetch, Peking, in 1934.

[14] The same is true of A. Popov's "*Mongol Chrestomathy*", Kazan, 1834

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published, being preserved in the Archives of the Oriental Institute of the Academy of Sciences,[15] and among them a "*Tibetan-Russian Dictionary*" and a *Tibetan Grammar*. Vasilyev's great work on Buddhism, which earned him world-wide fame, has been translated into French and German (V. P. Vasilyev: "*Buddizm; ego dogmati, istoriya i literatura*", vols. I-III, St. Petersburg, 1857-69; "*Der Buddhismus; seine Dogmen, Geschichte und Literatur*". St. Petersburg, 1860. A French translation by Comme, Paris, 1865). The third volume of his "*Buddhism*" contains his Russian translation of Tāranātha's *rGya-gar čhos-'byuṅ*, or "*History of the Buddhist Doctrine in India*". Important for the study of Tibetan literature is Vasilyev's article "*Die auf den Buddhismus bezueglichen Werke der Universitaets-Bibliothek zu Kasan*" (*Mélanges Asiatiques*, II, St. Petersburg, 1855, pp. 347-386). In 1895 Vasilyev published the chapters on Tibet and India from the large "*Universal Geography*" or *'ǰam-gliṅ rgyas-bśad* by the bTsan-po Nom-un qan bsTan-'dzin čhos-kyi Ñi-ma, also known by the title of Minǰul qutuztu (Vasilyev; "*Geografiya Tibeta*", St Petersburg, 1895).

Y. I. Schmidt's place in the Academy of Sciences was taken by the Indologist and Tibetologist A. A. Schiefner (1817-1879), who became a Member of the Academy in 1854. A. A. Schiefner published a number of essays on Tibetan Grammar and Lexicography. He also edited several Tibetan texts and Catalogues of the rapidly growing Tibetan Collection of the Asiatic Museum of the *Academy of Sciences*. Thus in 1859 he edited a vocabulary of Buddhist terms in Sanskrit, Tibetan and Mongol ("*Buddhistiche Triglotte d. h. Sanskrit-Tibetisch-Mongolisches Woerterverzeichniss*". St. Petersburg), brought back by Schilling von Canstadt, and representing an abridged edition of the well-known Buddhist polyglot dictionary. In 1868 he edited the Tibetan text of the *rGya-gar čhos'byuṅ* by Tāranātha (1575-1635), which was followed by a translation of the chronicle in 1869 ("Tāranātha's "*Geschichte des Buddhismus in Indien*". St. Petersburg, 1869).[16] Schiefner was interested in Buddhist folklore literature, and his collection of Buddhist fables and

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[15] M. I. Tubyansky, "*Preliminary report on the MS* [illegible] *and V. V. Gorsky*", DAN, 1927, p. 61. S. A. Kozin, "[illegible] *of the published and unpublished works of the* [illegible]", IzAN, 1931, pp. 759-774, A. I. Vostrikov, "S. F. [illegible] Tibet", *Zapiski Instituta Vostokovedeniya*, IV (1935), p. [illegible].

[16] Schiefner's German translation follows closely on the Russian translation by Professor V. P. Vasilyev, which appeared in 1869.

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tales appeared in London (*"Tibetan Tales derived from Indian Sources"*, London, 1906).

The growth of the St. Petersburg school of Indology is made apparent by the compilation of the monumental *"St. Petersburg Sanskrit Dictionary"* in seven volumes, published by the *Academy of Sciences* between 1855 and 1875, and compiled by O. N. Boehtlingk (1815-1904) and the great Vedic scholar Rudolf Roth. O. N. Boehtlingk also published an abridged edition of the same *Dictionary* between 1879 and 1889, which was likewise published by the *Academy of Sciences* (*"Sanskrit Voerterbuch in kuerzerer Fassung"*, in seven parts. St. Petersburg, 1879-89. This Dictionary was reprinted by Messrs Markert and Petters, Leipzig, 1923-25).

To the same period belongs the eminent Russian Sinologist, the Archimandrite Palladius Kafarov, who headed the Russian Orthodox Mission in Peking in 1849-59, and again in 1864, author of the *Chinese-Russian Dictionary* in two volumes, invaluable for the study of Chinese Buddhist texts. The Memoirs of the Russian Orthodox Mission contain two of his articles on Buddhism—*"Life of Buddha"* (*"Zhizneopisaniye Buddi*), *Trudi clenov Ross. Dukhovnoy Missii*, I. Peking, 1909, pp. 222 ff. & *"Istoricheskiy ocherk drevnego Buddizma"*, *Trudi*, II, pp. 57-99.

Professor C. Kossowicz was succeeded at the University of St. Petersburg by the great Russian Indologist and Buddhist scholar Professor Ivan Pavlovich Minayev (1840-1890).[17] Professor Minayev began his Sanskrit studies with Professor Kossowicz, and at the same time attended the Chinese classes given by Professor V. P. Vasilyev, from whom he inherited a deep interest in Buddhism. After graduating from the University of St. Petersburg, Minayev spent six years abroad, studying under Fr. Bopp, Steinthal, Weber and Benfey. He resided in Paris and London, and pursued his studies at the Bibliothèque Nationale and the British Museum. On his return to Russia, he was appointed to the chair of Sanskrit at the University of St. Petersburg in 1869. In the same year he published his *Prātimokṣa-sūtra*. This was followed by his Pāli Grammar (*"Ocherk fonetiki i morfologii yazika Pāli"*, St. Petersburg, 1872). This work was translated into English (*"Pāli Grammar*, London, 1882) and French (*"Grammaire Pāli"*, Paris, 1874). In 1874/5 Professor Minayev made his first journey to India, and made

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[17] A short biographical sketch of Prof. Minayev by Miss A. Schneider appeared in the *Indian Hist. Quarterly*, vol. X fasc. 4 (Dec. 1934) pp. 811-826.

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a prolonged stay in Ceylon, after which he visited Bihār, the Nepalese borderland, and Almora in the Himalayas. His impressions were vividly told in his "*Sketches of Ceylon and India*" in two volumes, St. Petersburg, 1878. Besides pursuing his Buddhist studies, Professor Minayev collected folktales and his collection of popular tales was subsequently published in a volume entitled "*Indian Tales*", containing 47 tales and 25 legends collected in Kumaon (St. Petersburg, 1875).

In 1880 Prefessor Minayev visited India for a second time. This time he travelled through Hyderābād, where he visited the cave-temples of Ajaṇṭā and Ellora, and then went on to Golkonda, Lahore and Delhi. In 1886 he again revisited India, and this time he spent some time in Darjeeling, and journeyed to Burma and Mandalay. His planned fourth overland journey to India through Afghanistān did not take place. The greater part of Professor Minayev's published works deals with Buddhism. In his "*Buddhism. Izsledovaniya i materyalī* (vol. I, fasc. I and 2. St. Petersburg, 1887), he questioned the authenticity of the Pāli Canon, and upheld the antiquity of the Northern tradition (this work was translated into French and published in the *Annales du Musée Guimet*: "*Recherches sur Bouddhisme*". *Annales du Musée Guimet, Bibliothèque d'études*, vol. IV. Paris, 1894). The second fasicule of the work contains Minayev's edition of the *Mahāvyutpatti* (a second edition of Minayev's *Mahāvyutpatti* was prepared by Professor N. P. Mironov and published in the *Bibliotheca Buddhica*, vol. XIII), and the *Mañjuśrī-nāmasaṅgīti*. The Sanskrit texts edited by Professor Minayev include the *Śiṣyalekha-dharmakāvya* of Candragomin (*Zapiski* of the Oriental Section of the Imperial Russian Archaeological Society, IV, 1889, pp. 29-52), the *Suprabhāta-stotra*, a hymn in praise of Buddha (*Zapiski*, II, fasc. 3, pp. 236 ff.) and the *Bodhicaryāvatāra* by Śāntideva (*Zapiski*, IV, 1889, pp. 153-228; a second edition appeared in 1890 edited by Professor S. F. Oldenburg). Among the Pāli texts edited by Professor Minayev, we find: the *Chakesadhātuvaṃsa* (*JPTS*, 1885, pp. 5-46), the *Gandhavaṃsa* (*JPTS*, 1886, pp. 54-80), the *Anāgatavaṃsa* (*JPTS*, 1886, pp. 33-53), the *Simāvivāda-vinicchaya-kathā* (*JPTS*, 1887, pp. 17-34), the *Kathāvatthuppakaraṇa-aṭṭhakathā* (*JPTS*. 1889, pp. 1-199). Throughout his journeys in India and Ceylon, Professor Minayev had collected an extensive collection of Indian MSS, a catalogue of which has been compiled and edited by Professor N. P. Mironov in 1918. Besides his interest in Buddhist India, Professor Minayev was deeply interested in the historical geography of the Indian borderland and Central Asia. Thus in 1878 he published a monograph entitled "*Description*

*of the countries of the Upper Amu-daryā*". St. Petersburg, and in 1881 gave a commentary on the "*Travel beyond the Three Seas*" of Athanasius Nikitin ("*Old India*", St. Petersburg, 1881). Professor Minayev also published an edition of Marco Polo accompanied by his commentary (posthumously edited by Professor V. V. Barthold St. Petersburg, 1891). Throughout his scientific career Professor Minayev stressed the importance of the study of contemporary India and of the living languages of India. Thus he collected materials for a Newari Dictionary which were later edited by A. Conrady ("*A Sanskrit-Newārī Dictionary*", from the writings of the late I. P. Minayeff, prepared for print by Aug. Conrady, Z.D.M.G., vol. 47, pp. 539-573). His views on the problem were defined in his well-known speech at the Annual Convocation of the University of St. Petersburg in 1884 ("*The study of India in Russian Universities*"). Professor Minayev died at the early age of 49, leaving many of his works unfinished. His work and traditions were continued by a band of brilliant pupils. In 1879 Alexey Putyata, a pupil of Professor Minayev, published a translation of Kālidāsa's *Śakuntalā*. In the second half of the XIX-th century and the beginning of the present, Indology made rapid progress in Russia, thanks to the labours of a number of brilliant scholars, among whom we find Professor S. F. Oldenburg, Fedor I. Stcherbatskoy (often written Stcherbatsky), Baron A. D. von Stael-Holstein, N. D. Mironov, D. Kudryavsky, V. F. Miller, Fedor I. Knauer and others. In 1890 the study of Sanskrit was made obligatory for students of the Slavic and Classical Departments of the historical-philological faculties of Russian Universities. To meet the growing demand for text-books on Sanskrit, Professor V. F. Miller and F. I. Knauer published a Sanskrit Manual ("*Rukovodstvo k izucheniyu Sanskrita*", St. Petersburg, 1891), and Professor D. Kudryavsky a Sanskrit Reader with Grammar (Yuryev, 1903).[18]

To Professor Sergev Fedorovich Oldenburg (1863-1934) belongs the merit of being not only an eminent Indologist, but also the inspirer and organizer of Oriental research in Russia. A pupil of Professor Minayev, S. F. Oldenburg was like his teacher attracted to Buddhism, and distinguished himself in the fields of Buddhist Art, archaeology and folklore. After completing his studies at the University of St. Petersburg, where he attended lectures by Professor

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[18] Other works by Prof. Kudryavsky: "*Izsledovaniya v oblasti drevne-indiyskikh domashnikh obryadov*". Yuryev, 1901 ("Researches in the domain of ancient Hindu domestic rites"): "*Hitopadeśa-dobroye nastavleniye. Sbornik drevne-Indyskikh razskazov*". Yuryev, 1908.

Minayev and V. P. Vasilyev, Oldenburg was sent abroad and spent three years in Germany, France and England. His first work was devoted to the Indian folklore, in which he analysed the contents of two Buddhist collections of edifying tales—the *Bhadrakalpāvadāna* and the *Jātakamālā* (*"Buddiyskiye Legendi". I. Bhadrakalpāvadāna. Jātakamālā*, St. Petersburg, 1896). The problem of Indian folklore was the subject of numerous articles published by him in the *Zapiski* of the Oriental Section of the Russian Archaeological Society, and other Russian periodicals. He was early attracted to the study of Buddhist Art and identified some of the scenes on the famous Bharhut *stūpa* and many of the sculptures of Barabudur in Java (*"Notes on Buddhist Art", Zametki o budd. iskusstve (O nekotorikh skulpturnikh i zhivopisnikh izobrazheniyakh budd. Jātak. Vostochniye Zametki*, St. Petersburg. 1895). Professor Oldenburg was also interested in the great Indian epic—the *Mahābhārata*. His studies in this field did not form the subject of a large work, except for a short article on the *Mahābhārata* in Buddhist literature (*Zapiski*. X (1897), p. 195 ff), which was later printed in the *Revue de l' Histoire des Religions*.

One of his greatest achievements, which earned the Russian Academy of Sciences a well-deserved honour, was the founding in 1897 of the *Bibliotheca Buddhica*, a series devoted to the publication of Buddhist texts and monographs on Buddhist subjects. The series comprises thirty volumes (up-to 1937), and it is hoped that with the end of the War its publication will be resumed by the Academy. Perhaps his greatest contribution to Oriental learning was his archeological exploration of Eastern Turkestān, and his participation in the organization of Russian scientific exploration of Central Asia. Russian explorers were the first to report the existence of extensive ruined sites on the northern and southern fringes of the Taklamakan desert. The great Russian explorer of Central Asia N. M. Przhevalsky in the account of his Fourth Central Asian Expedition (N. M. Przhevalsky: *"Ot Kyakhti na istoki Zheltoy Reki"*, St. Petersburg, 1888, pp. 353 ff., 356, 365 ff) described ruined sites in the vicinity of Charchan-daryā. Professor Minayev in his review of Przhevalsky's book (*Journal of the Ministry of Public Instruction*, vol. 264, pp. 168-189) stressed the importance of archaeological exploration along the ancient caravan route from Khotan to Lob-nūr. The botanist Regel, who visited Eastern Turkestān in 1879, was the first to report on the existence of ruined cities in the Turfān oasis. In 1889-90 the brothers G. and N. Grum-Grzhimaylo visited Turfān and gave a detailed account of the ruins of Idikut-shahrī, mentioned the Buddhist cave temples of Sengim-

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aghīz and the ruined Buddhist temple near Lukchun (''*Opisaniye puteshestviya v Zapadnīy Kitay*'', vol. I. St. Petersburg, 1896). Further information on the ruined sites of Turfān was obtained by Capt. V. I. Roborovsky and Lt. P. K. Kozlov during their expedition of 1893-95. The explorers discovered the cave-temples of Toyuk-māzār and the ruins of Yār-khoto (''*Trudī ekspeditsii Imp. Russkago Geograficheskago Obshchestva,*'' vol. I. St. Petersburg, 1899). Professor K. I. Bogdanovich, a geologist attached to the Tibetan Expedition of General M. V. Pevtsov in 1889-90, also mentions ruined sites in the Tārim Basin (*Trudī Tibetskoy Ekspeditsii,* vol. II, St. Petersburg, 1892, pp. 151-1[illegible]). In 1898 the Russian Academy of Sciences sent out an archaeological expedition headed by Dr. Dmitri A. Klementz to Turfān. The expedition investigated the ruins of Yār-khoto (W. of Turfān City), the ruins of some ancient temples situated East of the modern town of Turfān, the ruined sites of Idikut-shahrī, Astāna, Sengim-Aghīz, Murtuk, Toyuk-māzār, Surkhāb and the ruins of a Buddhist vihāra south of Lukchun. The scientific results of the expedition were published in a monograph entitled ''*Turfān und seine Alterthuemer. Nachrichten ueber die von der Kaiserlichen Akademie der Wissenschaften zu St. Petersburg im Jahre 1898 ausgeruestete Expedition nach Turfān.*'' Fasc. I, St. Petersburg, 1899. Professor Oldenburg from the very beginning of the archaeological exploration became deeply interested in the antiquities and the MSS remains from Eastern Turkestān. In 1893 the Russian *Academy of Sciences* received from the Russian Consul-General in Kashghar N. F. Petrovsky a collection of MSS discovered in the sand-buried ruins south of the Taklamakan desert. Professor Oldenburg published a preliminary notice on a Prākrit MS of the Dharmapada, belonging to the Petrovsky Collection (''*Predvāritel'naya zametka o buddiyskoy rukopisi, napisannoy pis'menami kharoṣṭhi,*'' St. Petersburg, 1897). His large work on the subject, though ready for print, has not been published. Collections of antiquities and MSS from Eastern Turkestān have also been received from Monsieur N. N. Krotkov, the Russian Consul-General in Urumchi, the provincial capital. The general interest aroused by the archaeological discoveries of Eastern Turkestān led to the formation of an ''*Association Internationale pour l'Exploration de l'Asie Centrale et de l'Extrême Orient*'', proposed at the XII-th International Congress of Orientalists held in Rome in 1899. The Russian Section of the Association was established in 1903 under the chairmanship of Professor V. V. Radlov, the eminent Turkologist. Professor Oldenburg, as Vice-chairman of the Section, contri-

buted greatly to its scientific activities and the despatch of scientific missions to Central Asia and the Far East. In 1900 he published a Notice on the organization of an archaeological expedition to Eastern Turkestān (*Zapiski* of the Oriental Section of the Russian Archaeological Society, vol. XIII (1900), p. ix ff). Oldenburg also participated in the organization of the expeditions of P. K. Kozlov to Eastern Tibet in 1900-1, and Southern Mongolia and Amdo in 1906-8, during which the eminent Russian explorer made his remarkable discovery of the Tangut ruined city of Khara-khoto in the Etsin-gol basin. The excavation of this ruined site yielded a large collection of Tangut (Hsi-hsia) MSS., most of which contained Buddhist texts, written in the Hsi-hsia script, adopted since 1037 A.D. This unique discovery proved the existence of a literary Tangut language, akin to the dialects of the Tibetan North-East, into which most of the Buddhist Canon had been translated between the XII-th and XIV-th centuries A.D. The large collection of Buddhist paintings and drawings brought back by P. K. Kozlov from Khara-khoto, were studied by Professor Oldenburg in a special monograph, in which he stressed the importance of the finds for the history of Tibetan Art ("*Matériaux pour l'iconographie bouddhique de Khara-khoto*", *Memoirs of the Ethnographic Section of the Russian Museum of the Emperor Alexander III*, II, Petrograd, 1914).

Professor Oldenburg was also instrumental in sending two Buryat-Mongol scholars mGon-po skyabs Tsībikov and Badzar Baradiyn to Central and North-Eastern Tibet (Amdo). Professor Tsībikov's expedition was organized by the *Russian Geographical Society* and lasted three years (1899-1902), during which Tsībikov visited Central Tibet, and resided for some time in Lha-sa. The Preliminary Report of his expedition appeared in the *Journal of the Russian Geographical Society* (vol. XXXI, fasc. 3 (1903), pp. 187-227; an English translation of the above appeared in the Smithsonian Report for 1903, pp. 727-746. Washington, 1904). The Detailed Report of Professor Tsībikov's journey was published in a large volume by the *Russian Geographical Society* in 1919 ("*Buddist Palomnik u svyatín' Tibeta*". Petrograd, 1919), and contains by far the best description of the temples and monastic establishments of Lha-sa, Tashi-lhun-po and bSam-yas. Badzar Baradiyn's journey in 1905-7 on behalf of the Russian Section of the International Association for the study of Central and Eastern Asia, covered Mongolia and North-East Tibet (Amdo), where he spent some time in [illegible] monastery of bla-brań bKra-śis 'khyil (founded in 1710). Professor Oldenburg gave a Preliminary Report on the journey in the *Bulletin of the Russian*

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*Section of the Association for the study of Central and Eastern Asia* (No. 8, 1908, pp. 17-21). Baradiyn's Report was published in the *Journal of the Russian Geographical Society* (vol. XLIV, fasc. 4, 1908, pp. 183-232. See also Badzar Baradiyn: "*Statuya Maitreyi v Zolotom khrame v Lavrane*", *Bibl. Buddhica*, vol. XXI, 1924).

In 1906-07 Professor Oldenburg participated in the organization of the archaeological expedition of N. M. and M. M. Berezovsky, who excavated and photographed a number of ruined sites in the district of Kucha.

In 1909-10 Professor Oldenburg headed the Russian Archaeological Expedition to Eastern Turkestān, during which he investigated the ruined sites in the neighbourhood of Shikchin in the Karashahr district, the Turfān oasis (Yār-khoto, Old Turfān, Idikut-shahri, Astāna, Sengim-aghīz, Bezeklik, Chikan-ko"l, Toyuk-māzār, and Sirkip), and Kuchā (Subāshi, Simsim, Kīzīl-kargha, Kumtura and other localities). Oldenburg himself called this expedition—an "archaeological reconnaissance". Before leaving for Eastern Turkestān, Professor Oldenburg consulted Professor Gruenwedel, and determined with him the areas in which the Russian expedition was to work in order not to interfere with the work of the German expedition. However when Professor Oldenburg's expedition arrived in the field, the Russian scholars discovered that the sites allotted [illegible] Russian expedition had been already excavated by the German [illegible] under von Le Coq.[19] The results of the Russian expedition were published in a large volume entitled "*Russkaya Turkestanskaya Ekspeditsiya 1909-1910 goda*" (St. Petersburg, 1914). In 1913-14 Professor Oldenburg led a second archaeological expedition to Eastern Turkestān. The task of this second expedition was to explore and make a complete photographic survey of the famous cave temples of Tun-huang in Western Kansu. The results of this expedition are deposited in the Hermitage Museum in Leningrad but the Scientific Report has not been published.[20]

Professor Oldenburg also participated in the building of the Buddhist Temple in St. Petersburg, which was solemnly con[illegible] This temple, built in Tibetan style, was began in [illegible] The building was supervised by a Committee consisting of Professor V [illegible] Radlov,

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[19] F. I. Stcherbatsky, "*S. F. Oldenburg kak indianist*". *Zapiski Instituta Vostokovedeniya*, IV (1935), p. 26. This volume dedicated to the memory of Professor Oldenburg contains several articles by Professor A. N. Samoylovich, I. Y. Krachkovsky, V. N. Alekseev and A. I. Vostrikov.

[20] S. F. Oldenburg, "*The caves of the Thousand Buddhas*" (in Russian), "*Vostok*", I (1922), pp. 57-66.

chairman, mkhan-po cha-ma Ṅag-dbaṅ-Do-rje. Professor V. L. Kotwicz, Professor S. F. Oldenburg, Professor N. C. Roerich, Professor A. D. Rudnev, Professor F. I. Stcherbatsky, Miss Alexander Schneider and the architect Baranovsky. At the suggestion of Professor Stcherbatsky the Committee proposed to purchase in India a complete Indian temple and to rebuild it in St. Petersburg, but the first World-War put an end to these plans.

In 1916 Professor Oldenburg was appointed Director of the Asiatic Museum of the Russian Academy of Sciences. In 1930, after the transfer of the Museum's collections to the newly created Oriental Institute of the new institution, and until his death in 1934 he acted as planner and organizer of Oriental Research in Soviet Russia. His manifold official duties prevented him from publishing some of his larger works. Most of his articles written between 1917 and 1934 represent reports on the organization of scientific explorations and Oriental research in general, a work with which he had selflessly identified himself. To this period belongs his article on the Gandhara sculptures in the Hermitage Museum which appeared in the *Zapiski* of the College of Orientalists, vol. V (1930), pp. 145-186.

The death of Professor Fedor Ippolitovich Stcherbatsky (b. 1866) during the fateful winter of 1941 of the Leningrad seige, was a cruel loss to science. After graduating from the University of St. Petersburg, where he studied Sanskrit and Päli with Professor Minayev and Oldenburg, Germanic under Professor F. A. Braun and Slavonic under Jagić, Stcherbatsky proceeded to Vienna in 1888, and studied Sanskrit Poetics (*alaṃkāra*) with Buehler. These studies resulted in two monographs, one in German—"*Ueber das Haihayendracarita*", and one in Russian on the Indian Theory of Poetry—"*Teoriya poezii v Indii*" (St. Petersburg, 1899). In 1902, after attending the International Congress of Orientalists in Rome, Stcherbatsky went to Bonn, and read Indian Philosophy with Jacobi. From that date his interest centres on Indian Philosophy, and particularly on Buddhism. In 1903 Stcherbatsky published his first important work on Buddhist Logic and Epistemology—"*Theory of Knowlege and Logic in the Doctrine of later Buddhists*" ("*Teoriya poznaniya i logika po ucheniyu pozdney-shikh buddistov*", Part I, St. Petersburg, 1903; Part II, St. Petersburg, 1909). This fundamental work which contained a Russian translation of Dharmakīrti's *Nyāyabindu* and its Commentary by *Dharmottara*, as well as an exposition of the stand of Buddhist Logic, appeared also in German ("*Erkenntnistheorie und Logik nach der Lehre der spaeteren Buddhisten*", Munich, 1924) and in French in the *Annales du Musée Guimet* ("*La Theorie de la Connaissance et la Logique chez les*

*Bouddhistes Tardifs*", Paris, 1926). In 1910-11 Professor Stcherbatsky made a long sojourn in India, studying Sanskrit with Indian pandits in Poona, as well as visiting Calcutta and Darjeeling, where he met the thirteenth Dalai Lama, then in exile. In 1918 Professor Stcherbatsky was elected Member of the Russian Academy of Sciences. His next important work was his monograph "*The Central Conception of Buddhism and the meaning of the word* DHARMA" (*Royal Asiatic Society Prize Publication Fund*, vol. VII, London, 1923), in which he expounded the Hinayanistic stage of Buddhism. This was followed by his "*The Conception of Buddhist Nirvana*" (Leningrad, 1927), invaluable for the study of Buddhist Monism, represented by the *Mādhyamika* school. In 1935 appeared his monumental "*Buddhist Logic*" in two volumes (*Bibliotheca Buddhica*, vol. XXVI, Leningrad, 1930, 1932), which represents an English version of his earlier work on the subject, completely rewritten and greatly enlarged. This work will for a long time remain the foundation of further studies in this difficult, but essential branch of Buddhist philosophic literature. Besides these works, Professor Stcherbatsky published and edited a considerable number of Tibetan and Sanskrit texts in the *Bibliotheca Buddhica*, some in collaboration with foreign scholars and his own pupils. *The Bibliotheca Buddhica* includes his edition of the Sanskrit text and Tibetan translation of Dharmakīrti's *Nyāyabindu* with the Commentary by Dharmottara (*Bibl. Buddhica*, vols. VII and VIII), the Sanskrit text of the *Nyāyabinduṭīkāṭippanī*, a commentary on Dharmottara's *Nyāyabinduṭīkā* (*Bibl. Buddhica*, vol. XI, fasc. I), the Tibetan text of Dharmakīrti's *Saṃtānāntarasiddhi* with Vinītadeva's Commentary, and a commentary by the well-known Mongol scholar Ṅag-dbaṅ bsTan-dar Lha-rams-pa of Alashan (b. 1758) (*Bibl. Buddhica*, vol. XIX, fasc. I-II). Dharmakīrti's *Saṃtānāntarasiddhi* and Vinītadeva's Commentary were translated by Professor Stcherbatsky into Russian, and published in the series "*Pamyatniki Indiyskoy Filosofii*" ("Monuments of Indian Philosophy"), edited by the Russian Academy of Sciences ("*Obosnovaniye chuzhoy odushevlennosti*", St. Petersburg, 1922).

Professor Stcherbatsky also collaborated in the large international undertaking concerned with the editing of Vasubandhu's *Abhidharma-kośa*. The edition of the *Abhidharma-kośa* was to be undertaken by a group of scholars who met in Paris in the winter of 1912. The edition of the Tibetan text of the *Abhidharma-kośa*, the *kārikās* and the *bhāṣya*, was to be undertaken by Professor Stcherbatsky and Professor L. de la Vallée Poussin (the first *koṣasthāṇa* and the greater part of the second of the *kārikās* and *bhāṣya* have been edited by

Professor Stcherbatsky in the *Bibl. Buddhica*, vol. XX, fasc. I-II). An edition of Yaśomitra's *vyākhyā* was to be prepared by Professor S. Lévi (the first *koṣasthāna* was published by Professor Stcherbatsky and Lévi in the *Bibl. Buddhica*, vol. XXI, fasc. I; fasc. II ed. by Professor. U. Wogihara and Professor Stcherbatsky in 1931). An edition of the Uighur version of the *Kośa*, discovered by Sir Aurel Stein, was planned by Sir E. Denison Ross. The Japanese scholar Professor U. Wogihara was to give an edition of the Chinese translations of Paramārtha and Hsüan-tsang. Since then a French translation of the *Abhidharma-kośa* was published by Professor L. de la Vallée Poussin (Paris, 1923-31, six volumes), and a systematic exposition of the philosophy of the *Kośa* by Professor O. O. Rosenberg ("*Problemī Buddiyskoy Filosofii*", Petrograd, 1918). Russian and English translations of the text of the *Abhidharma-kośa* by Professor Stcherbatsky and Rosenberg were also foreshadowed.

In 1929 Professor Stcherbatsky published in collaboration with his pupil E. E. Obermiller the Sanskrit and Tibetan texts of the *Abhisamayālaṃkāra-Prajñāpāramitā-updeśa-śāstra* (*Bibl. Buddhica*, XXIII). and thus inaugurated the systematic study of the vast *Prajñāpāramitā* literature undertaken by the Buddhist Institute of the *Academy of Sciences*, a work continued for some time by E. E. Obermiller.

Professor Stcherbatsky's last work, which likewise appeared in the *Bibliotheca Buddhica* (vol. XXX, 1936), was a translation of Asaṅga's *Madhyānta-vibhaṅga-śāstra*, a work belonging to the third and last stage of Buddhist philosophic thought.

Mention must also be made of several articles by Professor Stcherbatsky, such as his "*Contribution à l'histoire du matérialisme aux Indes*" ("*Vost. Zapiski*", vol. I, Leningrad, 1927, pp. 1-9). "*Ueber die Nyāyakaṇikā des Vācaspatimiśra und die indische Lehre vom kategorischen Imperativ*" (*Beitraege zur Literaturwissenschaft und Geistesgeschichte Indiens*", *Festgabe Hermann Jacobi*, Bonn. 1926, pp. 369-380). "*The 'Dharmas' of the Buddhists and the 'Guṇas' of the Sāṃkhyas*" (*The Indian Historical Quarterly*, vol. X, fasc. 4 (1934, pp. 737-760), and "*The Doctrine of the Buddha*" (*BSOS*. vol. VI, 4, pp. 867-896). Professor Stcherbatsky also published a translation of the *Daśakumāracarita* by Daṇḍin in the Journal "*Vostok*" (Petersburg, 1923).

Professor Stcherbatsky was deeply interested in the remarkable discoveries of Sanskrit MSS in Tibetan Monasteries by Rāhula Sāṅkṛtyāyana in 1934 and 1936,[21] and hoped to arrange the publica-

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[21] R. Sāṅkṛtyāyana, "*Sanskrit Palm-Leaf MSS in Tibet*", JBORS, XXI, 1.

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tion of the discovered MSS in the Bibliotheca Buddhica. Let us hope that this work will be carried out, now that Rāhula Sāṅkṛtyāyana has been invited to join the staff of the Oriental Institute of the *Academy of Sciences.* Before his death in the winter of 1941, Professor Stcherbatsky was planning a translation of Dharmakīrti's *Pramāṇavārtika.*

In 1928 the *Academy of Sciences* inaugurated a *Budddist Institute* and Professor Stcherbatsky was appointed to direct the scientific work of the new institution assisted by E. E. Obermiller. In 1930 the *Buddhist Institute* was affiliated with the Oriental [illegible] the *Academy of Sciences.*

Till his death in 1941 Professor Stcherbatsky continued [illegible] the Sanskrit chair at the University of Leningrad.

In the person of Baron A. A. von Stael-Holstein, who died [illegible] Peking in 1937, Russian Indology lost another of its distinguished scholars. Born in 1871 at Testama, near [illegible] in Esthonia, he studied Sanskrit and Indian literature [illegible] Universities of Yuryev (1894-6) and Berlin. His doctoral thesis [illegible] second part of the *Karmapradīpa.* After a [illegible] ford and Bonn, he entered the Russian [illegible] appointed secretary of the Imperial Russian Consulate [illegible] Bombay (1903-4). He related his [illegible] entitled "*Putevīya vpechatleniya* [illegible] nal of the Russian Geographical Society [illegible] 1905 [illegible]. After his return to Russia, he was appointed [illegible] of Sanskrit in the University of St. Petersburg, and participated in the work of the Russian Section of the International Association for Exploration of Central and Eastern Asia. He journeyed to Central Asia, and like many of his colleagues devoted much of his time to the study of Buddhism and Central Asian problems. Thus he published several articles dealing with the Tokharian [illegible] lem ("*Tocharisch und die Sprache II*" *Izv. Imp. Akadem*[illegible] 1908, pp. 1367-72; "*Tocharisch und die Sparche I*" Izv., Imp. Ak. Nauk, 1909, pp. 479-84; "*Was there a Kusana race?*", JR[illegible] 1914, pp. 79-88; "*Kopano und Yuehshih*", SPAW, XXI (191[illegible], [illegible] 643-650), in which he advanced the opinion that the name Tokharian should be applied to the so-called "Language II" of the Central Asian MSS, which had been spoken and written in the region of Khotan in Eastern Turkestan. Now a Tibetologist and a Chinese

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pp. 21-43; "*Second Search of Sanskrit Palm-leaf MSS in Tibet*", JBORS, XXIII, 1 (1937), pp. 1-57.

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scholar as well, he dedicated himself to the publication and reconstruction of Sanskrit texts with the help of extant Tibetan and Chinese translations of Indian originals. In 1913 he published a reconstruction of the Sanskrit text of the *Gaṇḍīstotragāthā* of Aśvaghoṣa with the help of the Chinese and Tibetan versions (*Bibl. Buddhica*, vol. XV, 1913). In 1916 he was sent on a scientific mission on behalf of the Russian Academy of Sciences to Japan. In 1917 he settled in Peking, and in 1922 was appointed Professor of Sanskrit at the National University of Peking. During his [illegible] in China, Baron von Stael-Holstein was able to complete his edition of the Sanskrit MSS of the *Kāśyapaparivarta*, a Mahāyāna [illegible] of the Ratnakūṭa class, discovered in the vicinity of Khotan. The *Kāśyapaparivarta* (edited in *the original Sanskrit, in Tibetan* and in Chinese, Shanghai, [illegible] 1913 this was followed by an edition of Sthiramati's Commentary on the *Kāśyapaparivarta* in Tibetan and Chinese [illegible] *Kāśyapaparivarta*"Peking, 1933).[22] In 1927 he was [illegible] Director of the newly formed "*Harvard Institute of Sino-Indian* [illegible] position which he held till his untimely death in 1937. [illegible] volume of the Series published by the Institute ("*Harvard Sino-Indian Series*") contains Professor Fr. Weller's "*Index to the Tibetan translation of the Kāśyapaparivarta*" (Harvard-Yenching Institute, Cambridge, Mass. 1933). In 1929 Baron von Stael-Holstein was appointed Professor of Central Asian Philology at Harvard University. While in Peking, Baron von Stael-Holstein was assisted by the Russian Mongolist Professor B. I. P[illegible]

In connection with Russian research in the field of Northern Buddhism, mention must be made of the work of the Russian Mongolists Professor A. M. Pozdneev and [illegible] Vladimirtsov. Professor Pozdneev (1851-1920) was the author of a well-known work on the Buddhist Monasteries and Clergy in Mongolia ("Ocherki bīta *buddhiyskikh monastīrey i buddiy*[illegible]", St. Petersburg. 1887),[23] which still remains the [illegible] exhaustive work on the subject. In 1880 he published a monograph on the Grand Lamas of Urga ("*Urginskiye Khutukhti*", [illegible]burg). Mongol Buddhist texts are included in his "*Mongol* [illegible]" (St Petersburg, [illegible]) and his "*Kalmuck Reader*" (Petrograd, 191[illegible]). Profe[illegible] also published in 1897 the Account of a journey [illegible] n

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22 For a fuller bibliography, see Monumenta Serica, vol III (1938), fasc. I, pp. 286-289.

23 A chapter from Pozdneev's work on the Buddhist Monasteries in Mongolia, was translated into German by W. A. Unkrig "*Dhyāna und Samādhi im mongolischen Lamaismus*" (Hannover, 1[illegible]

by Bāza Baχši, a monk of the Dundu-khurul of the Baχa Do"rbo"d principality of the Astrakhan Kalmucks, in 1891-94 ("*Skazaniye o khozhdenii v Tibetskuyu stranu Malo-Do"rbo"tskago Bāza-bakshi*", St. Petersburg, 1897). Professor Pozdneev also edited the Mongol text of the "*Journey to Tibet*" by the Buryat lama blo-bzaṅ Mi-skyod, which was to be published by the Academy of Sciences. In 1892-3 Professor Pozdneev undertook an extensive journey throughout Outer and Inner Mongolia, and his "*Diaries*" published by the Russian Geographical Society under the title of "*Mongolia and the Mongols*" ("*Mongoliya i Mongoly*", vol. I, 1896; vol. II, 1898) contain m[illegible] valuable information on Buddhist monasteries and monuments in Mongolia and the Sino-Mongolian borderland [illegible] in

The great Russian Mongolist Professor B. Y. Vladimirtsov ([illegible] 1931), historian and philologist, devoted many of his works to Buddhism. He was particularly interested in Buddhist folklore and literature. In 1921 he published the M[illegible] Russian translation with an exhaustive commentary o[illegible] the *Pañcatantra* ("*Mongol'skiy Sborník rasskazov* [illegible] grad). This was followed in 192[illegible] by a translation [illegible] Mongol version of the *Vetālapañcaviṃśatikā* [illegible] *vets*", St. Petersburg-Moscow, [illegible]). Professor Vladimirtsov [illegible] in 1929 the Mongol text of the *Bodhicaryāvatāra* [illegible] Śān[illegible] translated into Mongol by Kun-mkhyen čhos-kyi 'od-zer [illegible] *Buddhica*, vol. XXVIII). To Tibetan Buddhism were devoted his articles "*Buddhism v Tibete i Mongolii*" (St. Petersburg, 1919), "*Mila-ras-pa's Lyric poetry*" ("*Iz liriki Milaraibī*". "*Vostok*", II, pp. 45-47), "*A magic tale*" ("*Rasskaz o volshebstve*". "*Vostok*", II, pp. 55-57), the "*Tibetan-Mongol Dictionary* [illegible] *li-śi'i gur-khaṅ*" (*Comptes rendus de l'Académie des Sciences*, Leningrad, 1926, pp. 27-30), and "*The Mongol bstan-'gyur*" (ibid, pp. [illegible]). Important for the study of the Indo-European languages discovered in Eastern Turkestān is his article "*Mongolica I*" (*Zapiski* of the College of Orientalists, I, pp. 305-341), which studies Central As[illegible] in Mongolian. Professor Vladimirtsov's work at the University of Leningrad is continued by Professor S. [illegible], to his credit a number of extremely valuable works on Mongol folklore and epic literature ("*Geser*[illegible] Moscow-Leningrad, 1935; "*Jangar*", Moscow-Leningrad, 1940)

A number of Buddhist texts in Mongolian have been published in Urga (now Ulān Bātor Khoto) in Mongolia by the *Mongol Scientific Committee*. Among the books on Buddhist subjects printed in Urga mention can be made of the [illegible] *Sigemuni-yin čedig* [illegible]*sibai*

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(a translation into Mongol of L. N. Tolstoy's *"Life of Buddha"* by the well-known scholar Ts. Jamtsarano), and the *"Foundations of Buddhism"* in Russian (Ulān-Bātor Khoto, 1926).

Buddhist texts in the Uighur language, discovered in considerable numbers in Turfān, have been studied by Professor V. V. Radlov, the eminent Turkologist (1837-1918). In 1910 he published an Uighur version of the well-known story of Buddha's meeting with the merchants Trapuṣa and Bhallika (*Tišastvustik, Bibl. Buddhica,* Vol. XII), the XXV-th chapter of the Uighur version of the *Saddharmapuṇḍarīka* (*Kuan-ši-im Pu-sa, Bibl. Buddhica.* Vol. XIV, [illegible] collaboration with Professor S. E. Malov the Uighur version of the *Suvarṇaprabhāsa* (*Bibl. Buddhica,* XVII). Radlov's translation of the Uighur text was published with an introduction by Professor Malov (*Bibl.Buddhica,* XXVII), who in 1910 was sent on a scientific mission to Eastern Turkestān and Kansu by the Russian Section of the Association for the Exploration of Central and Eastern Asia. Fragments of Buddhist texts in Uighur, brought back from Turfān by Roborovsky, Klementz, Krotkov and Oldenburg, have been edited by Radlov in a volume entitled *"Uigurische Sprachdenkmaeler"* (Leningrad, 1921); this edition was completed after the author's death by Professor Malov, who also published Uighur MSS brought back by the expedition of Professor Oldenburg (*"Uigurskiye rukopisnīye dokumentī ekspeditsii S. F. Oldenburga"*, *Zapiski Instituta Vostokovedeniyā,* I (1932), pp. 129-151). A general exposition of Buddhism, its doctrine and history was given by I. A. Podgorbunsky who drew his information mainly from Buryat and Mongol sources (*"Buddizm"*, Irkutsk, 1902). A number of studies on Buddhism who published by members of the Russian Orthodox clergy, some of them polemical in character. Suffice it to mention Archibishop Nilus' *"Buddizm"* (St. Petersburg. 1858), Methodius' *"The Buddhist Creed or Lamaism"* (*Buddiyskoye mirovozreniye ili lamaizm"*, St. Petersburg, 1902), and Archimandrite Guriy's monograph on Mahāyāna Buddhism, based on information collected by the author in the Kalmuck steppe, and translated by W. A. Unkrig into German (*"Der Buddhismus des Mahāyāna"*, *"Anthropos"*, vols. XVII-XVIII-XIX, 1922-24). A monograph on Indian asceticism was given by V. Kozhevnikov (*"Indisskiy Asketizm v do-buddiyskiy period"*, *Bogoslovskiy Vestnik.* Sergiyev Posad, 1914).

Since the end of the last century the Russian general public has evinced considerable interest towards Indian philosophy, art and literature. The poet Baltrušaitis gave a beautiful rendering into Russian of the *Bhagavad-Gītā.* The [illegible] of Śrī Rāmakṛṣṇa and

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Svāmi Vivekānanda became familiar to many. A good Russian translation of the English version of the "Gospel of Rāmakṛṣṇa" ("*Pravozvestiye Ramakrishni*". St. Petersburg, 1914) appeared in 1914, and Russian translations of Svāmi Vivekānanda's lectures were numerous. Vereshchagin and Nicholas Roerich dedicated many of their canvases to Indian subjects. Russian poets also felt the spell of Indian literature. Already the poet Zhukovsky (1783-1852) gave a Russian translation of the justly famous poem of Nala and Damayantī ("*Nal i Damayanti*", [illegible]). The Russian symbolist poet Constantine Balmont translated into [illegible] Aśvaghoṣa's *Buddhacarita* ("*Zhizn' Buddi*". Moscow, 1[illegible], with a preface by Professor S. Lévi), and the dramas of Kālidāsa with the assistance of Professor Oldenburg ("*Kālidāsa. Dramy*". Moscow, 1916), with an introduction by Professor Oldenburg on Kālidāsa and his work. The volume contains translations of the *Śakuntalā, Mālavikāgnimitra, Vikramorvaśī* and the elegiac poem *Meghadūta*). In 1914 Professor Pavel Ritter translated Kālidāsa's *Meghadūta* ("*Oblakovestnik*", *drevne-indiyskaya elegiya Kālidāsī*, Kharkov, 1914), and in 1928 gave a translation of Daṇḍin's *Daśakumāracarita* ("*Pokhozhdeniya desyati yunoshey*", Kharkov, 1928; also by the same author "*Daṇḍin and his Daśakumāracarita*" (in Russian). Kharkov, 1898). Russian translations of the works of Rabindranath Tagore are numerous, and some of them of a very high order, as for example Tagore's *Gītāñjali* beautifully translated into Russian by the poet Baltrušaitis.

After Minayev, Russian scientific missions to India were few. The Russian archaeologist Victor Goloubev (now Member of the *École Française de l'Extreme-Orient*) completed in 1906-7 a photographic survey of the Ajaṇṭā frescoes. The photographic record is deposited at the Musée Guimet in Paris.[25] In 1914-1918 a Russian Ethnographic Expedition directed by A. M. Merwarth and L. A. Merwarth, and organized by the Russian Academy of Sciences, worked in India and Ceylon. Professor Merwarth made a special study of the South Indian languages, and published in 1929 a Grammar of colloquial Tamil (Leningrad, 1929).[26]

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[24] *Mahābhārata* III, 52-79. Zhukovsky's Russian translation was made from a German rendering of the poem.

[25] V. Goloubev: "*Peintures bouddhiques aux Indes*", *Annales du Musée Guimet. Bibliothèque de vulgarisation*, vol. XL (1913); "*Ajaṇṭā, les peintures de la première grotte*", *Ars Asiatica*, X. Paris, 1931.

[26] See also A. M. Merwarth: "*Le sujet de Sakuntalā dans le drame Malabarien populaire*", *Vost. Zapiski*, I, pp. 117-131. L. A. Merwarth, "*Obryadoviye ubori Kashmirskikh brakhmanov*", *Sbornik Muzeya Antropologii i Etnografii*, vol. VI. Leningrad, 1927, pp. 165-20[illegible].

Speaking of recent times two names deserve our attention: Professor O. O. Rosenberg and Dr. E. E. Obermiller. The lives of both of them were cut short by fatal illness, but their contribution to science was great. Professor Rosenberg (1888-1919) studied Sanskrit and Chinese at the University of St. Petersburg. He also read Sanskrit with Professor Jacobi in Bonn, and Japanese with Professor Lange in Berlin. After graduating in 1910, he decided to specialize in Buddhist philosophy, the study of which he had begun under Professor Stcherbatsky at the University of St. Petersburg. In 1912 he was sent on a scientific mission to Japan to study Japanese Buddhist tradition, with special reference to Vasubandhu's *Abhidharmakośa.* The results of a four years' stay in Japan were considerable. He published a Vocabulary of Buddhist terms under the title of "*A Survey of Buddhist Terms and Names arranged according to radicals, with Japanese readings and Sanskrit equivalents, supplemented by addition of terms and names, relating to* [illegible] *History*" Tokio, 1916. Rosenberg suggested an alphabetical arrangement of Chinese characters, and published in 1916 a dictionary entitled "*Arrangement of Chinese characters according to an alphabetical system with a Japanese Dictionary of eight thousand characters and list of twenty-two thousand characters.*" Tokio, Kobunsha. In 1916 Rosenberg returned to Russia, and two years later presented to the University of St. Petersburg his Doctoral thesis—"*Problems of Buddhist Philosophy*", which was published by the University under the title of "*Problemī buddiyskoy filosofii*" (Petrograd, 1918), and represents a first-rate contribution to our knowledge of Buddhist philosophy, with special reference to the dharma-theory, overlooked by so many modern students of Buddhism. A German translation of Rosenberg's work appeared in the "*Materialien zur Kunde des Buddhismus*" edited by Professor M. Walleser ("*Die Probleme der Buddhistischen Philosophie*", Heidelberg, 1924). In the same Series appeared his essay on modern Buddhism in the Far East—*Die Weltanschauung des modernen Buddhismus im fernen Osten*" (Heft 6, Heidelberg, 1924), representing the German translation of his Russian lecture "*O mirosozertsanii sovremennogo Buddhizma na Dal'nem Vostoke*" (Petersburg, 1919), read at the First Buddhist Exhibition held in St. Petersburg in 1919. Appointed Professor at the University of St. Petersburg, Rosenberg died the same year, leaving many of his works unfinished.

Dr. E. E. Obermiller (1901-1935), a pupil of Professor Stcherbatsky, during the eight years of his scientific life produced a number of remarkable works, thanks to his extraordinary command of Sanskrit

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and Tibetan. Dr. Obermiller undertook several journeys to Buryat-Mongolia, and was able to benefit by the advice and assistance of Buryat-Mongol learned monks, who introduced him to the intricate field of Tibetan exegetical literature, and the method of philosophical disputation adopted in the monastic colleges of Tibet and Mongolia. This collaboration of Russian scholars with Mongol scholars is a characteristic feature of Russian researches in the domain of Northern Buddhism. Obermiller's first work was the compilation of two extremely useful Indexes to Dharmakīrti's *Nyāyabindu* and Dharmottara's *Nyāyabinduṭīkā* (*Sanskrit-Tibetan Index*, *Bibl. Buddhica*, vol. XXIV; *Tibetan-Sanskrit Index*, *Bibl. Buddhica* XXV). He collaborated with Professor Stcherbatsky in editing the Tibetan text of the *Abhisamayālaṃkāra* in the *Bibliotheca Buddhica* (vol. XXIII, 1929). In 1931-2 he published in the "*Materialien zur Kunde des Buddhismus*", a translation of the "*History of the Buddhist Doctrine*" (*bDe-bar gśegs-pa'i bstan-pa'i gsal-byed čhos-kyi 'byuṅ-gnas gsuṅ-rab rin-po-čhe'i mdzod-čes-bya-ba*, vol. XXIV (Ya) of the Collection of Works of gSuṅ-'bum) by Bu-ston Rin-čhen-grub (1290-1364), one of the best known works of Tibetan historiography ("*Bu-ston's History of Buddhism*", Part I. Heidelberg, 1931, Part II. Heidelberg, 1932). In 1931 he gave a translation into English of the *Uttaratantra* of Maitreya-Asaṅga ("*The Sublime Science of the Great Vehicle to Salvation, being a Manual of Buddhist Monism. The work of Arya Maitreya with a Commentary by Āryāsaṅga*". Translated from the Tibetan by E. E. Obermiller, *Acta Orientalia*, vol. IX, 1931, pp. 81-306). The other works of Dr. Obermiller were chiefly concerned with the *Prajñāpāramitā* literature. He gave a general exposition of the Doctrine of the *Prajñāpāramitā* according to the *Abhisamayālaṃkāra* in *Acta Orientalia*, vol. XI (1932). This was followed by a detailed analysis of the eight principal subjects and the seventy topics of the *Abhisamayālaṃkāra* published in the *Calcutta Oriental Series* ("*Analysis of the Abhisamayālaṃkāra*" fasc. I. *Calcutta Oriental Series*, No. 27, 1933; fasc. II. *Calcutta Oriental Series*, No. 27, 1936; fasc. III. *Calcutta Oriental Series*, No. 27, [illegible]). In 1937 appeared his edition of the Sanskrit and Tibetan texts of the *Prajñāpāramitāratnaguṇasaṃcayagāthā*, published posthumously in the *Bibliotheca Buddhica* (vol. XXIX. 1937). Many of Dr. Obermiller's articles appeared in the *Indian Historical Quarterly* of Calcutta: "*The Account of Buddha's Nirvaṇa and the first councils*

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27 See Obermiller: "Bu-ston's History of Buddhism and the Mañjuśrī-mūlatantra". *JRAS*, 1935, containing corrections of reconstructed Sanskrit names in the translation of the "History of Buddhism".

*according to the Vinayakṣudraka*" (*Indian Historical Quarterly*, vol. V, 3); "*A Study of the Twenty Aspects of Śūnyatā*" (*IHQ*. vol. IX, 1933); "*Nirvāṇa according to the Tibetan tradition*" (*IHQ*. 1934), and "On the meaning of the term *Śūnyatā*" (*Journal of the Greater India Society*, July, 1934).[28]

Looking at the modern period one notices a considerable swing of interest from the traditional fields of Sanskrit and Buddhism towards Sanskrit belles-lettres, modern Indian languages and literature. However the old tradition did not exhaust itself and there are signs that it will again reassert itself. Among the scholars of this period one name stands foremost—Professor A. A. Barannikov (b. 1890), elected to the Academy of Sciences in 1939. In the early days of his scientific career Professor Barannikov did not escape the Russian traditional interest in Buddhism, and two of his early articles deal with Buddhism and Buddhist [illegible] (Buddhist Monasteries in Buryat-Mongolia). *Materyali po Etnografii*, vol. III, fasc. I. Leningrad, 1926, pp. [illegible]; "[illegible] *Sobraniya Khara-khoto*" ("An image of a [illegible] from the Khara-khoto Collection"). *Materyali po Etnografii*, vol. III, 2, pp. 113-4. In recent years Professor Barannikov has given us several manuals of Hindustanī: "*A Grammar of Hindustanī*" (Leningrad, 1926). "*Modern Hindustanī Prose*" (Leningrad, 1927). "*Modern Hindustanī Prose*" (Leningrad, 1930), and "*A Manual of Hindustanī*". In 1937 Professor Barannikov published an excellent translation of Lallū jī Lāl's *Prem Sāgar* with an exhaustive introduction on the author, the modern Indian languages and the evolution of Hindi ("*Legendi o Krishne*", vol. XXV. Leningrad-Moscow, 1937). Professor Barannikov has also completed a translation into Russian of Tulsi Das' *Rāmāyaṇa*, which is in the process of publication. Among the articles by Professor Barannikov we may mention the "*Synonymic repetition in Hindustānī*" (in Russian, [illegible] Leningrad, 1927, pp. 71-91), "*On the dialect of the Gypsies of Belgorod*" (*Comptes rendus de l'Académie des Sciences de l'USSR*, 1929, pp. 121-128), "*Saptasaroj Prem Chand*" in the "*Symposium in Honour of Professor S. F. Oldenburg*" (Leningrad, [illegible]), "*Problems of Hindī prose*" (in Russian, Zapiski of the Oriental Institute, vol. VII, 1939, pp. [illegible]) etc. Among Professor Barannikov's pupils we must mention Professor V. Beskrovny, one of the leading authorities on modern Indian languages in the USSR.

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[28] For a fuller list see Professor Stcherbatsky's Obituary Notice of Dr. E. E. Obermiller in the *IHQ*. vol. [illegible]

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Among the works of this period one must mention Boris Larin's translation of some Rg-Veda hymns, which appeared in the periodical "*Vostok*" (Leningrad, 192[illegible]), a translation into Russian of Kālidāsa's greatest *kāvya* the *Raghuvaṃśa*, by Professor Igor Serebryakov. Prof. R. I. Shor's study of the different recensions of the *Vetālapañcaviṃśatikā* (in "*Symposium in honour of S. F. Oldenburg*", Leningrad, 1934, pp. 511-[illegible]) and his article on the V[illegible] in the "*Symposium in honour of Professor N. Y. Marr*", Leningrad, 1935, pp. [illegible]3-511. The great Russian Arabist Professor I. Y. Krachkovsky wrote on the cultural influence of India on Arabic culture in the VIII-th century ("*Un fragment de rhétorique indoue en reproduction arabe*", Vost. Zapiski I, pp. 26-37).

As stated above, the collections of MSS and books belonging to the Asiatic Museum were transferred in 1930 to the newly created Oriental Institute (*Institut Vostokovedeniya*) of the *Academy of Sciences*, and all Oriental research became centralized under the guidance of this new institution. The unique collections of MSS and Oriental books belonging to the Institute have been saved from destruction during the siege of Leningrad by a band of heroic and self-denying men and women. One of the major undertakings of this Institute is the translation into Russian of the whole *Mahābhārata* undertaken by Professor V. I. Kalyanov, the publication of which will be eagerly anticipated.

The tradition of Professor Stcherbatsky is being maintained by Professor M. I. Tubyansky (b. 1893) and Professor Andrey I. Vostrikov. Professor Tubyansky's interests lie in the field of Indian philosophy and Bengali. In 1922 he published a volume on Bengali literature ("*Obraztsī bengal'skoy literatury*". Petrograd, 1922). His edition of the Sanskrit text of the *Nyāyapraveśa* with the Chinese, Mongol and Tibetan versions was to be published in the *Bibliotheca Buddhica*. He was also preparing for publication in the same series en edition of the Chinese version of Diṅnāga's *Nyāyadvāra*, and a translation of the important *Grub-mtha' chen mo* by 'Jam-dbyaṅs bžad-pa (1648-1722).

Professor A. I. Vostrikov has been Professor Stcherbatsky's chief assistant in recent years. His interest lies chiefly in the field of Buddhist Logic. He has undertaken several journeys to the Buddhist monasteries of Buryat-Mongolia, and collected on behalf of the Oriental Institute Tibetan and Mongol xylographs. In 1935 he contributed an important article on the *Nyāyavārtika* of Uddyotakara, and the *Vādanyāya* of Dharmakīrti to the *Indian Historical Quarterly*

(vol. XI, 1, 1935, pp. 1-31). Important for Tibetan bibliography are his "*Corrections and critical remarks on Dr. Johan van Manen's contribution to the Bibliography of Tibet*," in the *Bulletin of the School of Oriental Studies* (vol. VIII, part 1, (1935), pp. 51-77). Professor Vostrikov collaborated with Professor N. N. Poppe in editing Buryat-Mongol chronicles ("Letopisi Barguzinskikh Buryat", *Trudï Instituta Vostokovedeniya*. VIII [illegible]). Translations of Vācaspatimiśra's *Nyāyavārtikatātparyaṭīkā* and his *Tattvakaumudī* were scheduled to appear in the *Bibliotheca Buddhica* as well as the Tibetan text of the *Pramāṇavārttika* of Dharmakīrti.

For a long time the only books on Indian History in Russian were Z. A. Ragozin's "*History of India*" (St. Petersburg, 1905), concerned mainly with the Vedic period, and Dr. E. S. Schmidt's "*History of India*" in the well-known "*History of Mankind*" of H. Helmolt, (vol. II. St. Petersburg, 1909, pp. 341-[illegible]). Professor Krimsky's "*History of Persia and her literature*" (Moscow, 1914-7, pp. 159-226) contains a chapter on the history of Ancient India and discusses at some length the Persian literature of the Mogul period. Since the discovery of the Indus culture the inclusion of Ancient India in textbooks on the History of the Ancient East has become imperative. In 1941 Professor V. V. Struve (b. 1889) published a "*History of the Ancient East*" (Leningrad-Moscow, 483 pp.), which includes Ancient India and China.[29] It is a matter for great gratification that the Oriental Institute of the Academy of Sciences has undertaken the publication of a "*History of India*", for the absence of a scientific work on this subject is a big gap in Russian historiography.

Political conditions have adversely affected the archaeological exploration of Central Asia since the first World War. Much important work has been done in the excavation and preservation of monuments belonging to the Muslim period in the Central Asian republics of Uzbekistān, Turkmenistān and Tajikistān. Numerous sites belonging to the Buddhist period still await the spade of the explorer in the old Bactrian kingdom, Buddhist Sogdiana. In 1922 M. G. Vecheslov made a tour of Afghanistān and prepared a survey of Buddhist sites ("*Arkheologicheskiye pamyatniki v Afganistane*", "*Afganistan*", Moscow, 1924). The exploration of Buddhist sites in Tajikistān has been inaugurated by an archaeological expedition led by Professor B. Denike in 1927, sent out by the Museum of Eastern Cultures in Moscow, during which A. S. Strelkov discovered a Buddhist *stūpa* and fragments of Greco-buddhist sculptures in

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[29] **Prof. V. F. Minorsky: "*Oriental Studies in the U.S.S.R.*", p. 82.**

limestone in the neighbourhood of Termez (B. Denike, "Termez", in "*Noviy Vostok*", No. 22 (1928), pp. 208 ff.; A. S. Strelkov, "*Buddhist monuments in Termez*" in "*Kul'tura Vostoka*" ("*Oriental Culture*"), Museum of Eastern Cultures, Moscow, 1928).

The cultural links between the countries of the Amu-daryā basin and the north-western borderland of India have long ago interested Russian scholars. Sarmatian and Indo-Scythian antiquities were studied by Professor M. I. Rostovtsev—a subject which merits further attention on the part of the historians of India's North-West ("*Recueil d'études dédiées à la mémoire de N. P. Kondakov*, Prague, 1926, pp. 239-57). Another important work scheduled to appear shortly is Professor K. Trever's study of the Kushān period.

The recent excavations by Professor Sergei P. Tolstov of ancient sites in Khwārazm have furnished us with a wealth of new data, which point to close cultural relations between Khwārazm and the North-Western borderland of India during the Kushān period (S. P. Tolstov's article in "*Vestnik drevney istorii*", IV (1938), pp. 120-45). Professor Tolstov's large work on Ancient Khwārazm was scheduled to appear in 1945. The excavation work will be resumed in the spring of 1946.

We have attempted to give a brief survey of the work done by Russian scholars in the field of Indology. We have seen that much of this work had been devoted to the study of Northern Buddhism, and that in recent years a sound foundation had been laid for the study of modern India, her languages and literatures. Geographical proximity and historical ties made Russian scholars devote particular attention to the study and exploration of Central Asia (Turkestān, Mongolia, Tibet), a region which throughout the first millennium A. D. had been a cultural province of a Greater Indian cultural whole, and many parts of which still preserve a priceless heritage of Indian culture and thought.

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